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The Modern Rabbi.

His Duties and Sphere of Influence.

"And, behold, I establish My Covenant with you, and with your children."—(*Gen. IX, 9.*)

English Translation of the Inaugural Sermon delivered in German,

. . . . by . . . .

Rabbi Dr. J. L. Landau.

at the

"North Manchester Synagogue,"

. . . on . . .

Saturday, 19 October, 5662,

during Mincha Service, at his Installation.

North Manchester Synagogue, Bury New Road.

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Dear Brethren,

The very first words which greeted and welcomed me on my entrance, were those of the Psalmist: [1] "Blessed be he that cometh in the name of the Lord."

From this greeting I have at once conceived the command "Be greeted and fulfil all the duties that a modern Rabbi has to fulfil in the spirit of our ancestors." And now I will answer you with the words of the same holy Psalmist: [2] "I will pay my vows unto the Lord now in the presence of all His people."

Destined from my early youth to the vocation of a Rabbi and devoted to the study of Jewish literature, I made it my aim in life to serve our brethren in my native country with all my intellectual and physical powers, but, scarcely had I reached the goal of my desire, when, like Abraham, I heard the command of the Lord: [3] "Get thee out of thy country, and from thy kindred, and from thy father's house, into the land that I will shew thee."

My destination was as yet uncertain and within me there re-echoed the call indistinctly. It sounded like unto the words just read from Scripture. I followed the lofty example set by our great ancestor, and wherever my feet found a temporary resting-place, there did I build an Altar unto the Lord and called upon His name.

It was on these temporary altars that I offered sacrifices unto the Lord with the best of my feelings and thoughts.

Now it p'eased God at last to show me the spot that seemed to be the end of my wanderings; the spot where I should no longer have to sacrifice on temporary altars; the spot where the House of God is no longer a tent, which, like the Israelites of

1) ברוך הבא בשם ה' , (תהלים קי"ח , כ"ו) .
2) נדרי לה' אשלם נגדה נא לכל עמו , (שם קט"ז , י"ד) .
3) לך לך מארצך וממולדתך ומבית אביך אל הארץ אשר אראך . (בראשית י"ד , א') .

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old, I had to take down as often as I resumed my wanderings. At last I have entered a permanent Temple, the pulpit whereof will serve me as a lasting Altar. I repeat, therefore, on this auspicious occasion the vow, I made when a child: (4) "I will pay my vows unto the Lord in the service of all His people."

You will now ask me what encourages and emboldens me to speak so confidently of being able to fulfil my duties, as if I did not know their importance and all the difficulties I have to contend with. My reply is as follows: I do thoroughly realize the magnitude of my undertaking; I do clearly perceive the obstacles I will have to surmount, well indeed do I know what prejudices will oppose my path; and bear in mind that at times ignorance and unrighteousness will misinterpret and view with suspicion my very best endeavours. But it is the purity of my intentions and my trust in God, who knows best that I only aim at what is right, that enables me to follow my vow; it is the consciousness that our power grows in proportion to our undertaking. Seeing lastly that the task I have set myself is a holy and lofty one, I feel convinced of bringing it to a successful issue, and thus my Brethren do I repeat to you the message of the Lord we read this morning: (5) "And behold I establish My covenant with you and with your children."

(6) "With you and with your children." In these few words are embodied the whole of my duties to come.

Some among you will no doubt have wondered why the Lord commanded Abraham to leave his country and his friends in order to wander about in foreign lands; likewise no doubt some of you will have wondered why God destroyed the Tower of Babel and scattered those who built it, the so-called stormers of Heaven. Was it not rather a blessing for the people to

4) נדרי לה' אשלם וגו'.

5) ואני הנני מקים את בריתי אתכם ואת זרעכם אחריכם, (בראשית י"א, ט').

6) אתכם ואת זרעכם.

have [7] one language and use the same words? Did God really fear that they would ascend to the very clouds? What did they really want? Only to remain together, [8] and why not? Our Sages used their best endeavours to find a satisfactory reply and came to the conclusion that "The Bible contained none" [9] Now I ask you has it ever struck you that the story of the departure of Abraham follows closely on that of the דור ההפלגה. Do you think that these two chapters, one of which we read this morning and the other just now have no connection with one another? That it is only chance that has placed them next to each other? No, I think I will be able to prove that they originate from one idea and that the very same principle governs them both.

Before however, answering this question, I wish to quote the following saying of our Sages: [10] "The Tower of Babel" "contained three sections, one was sunk into the earth, the" "second was destroyed by fire, and the third still remains" "intact, and towers aloft towards the clouds; and if one ascends" "to the pinnacle he can behold below the slender Palms of" "Jericho looking even as grass-hoppers." Do you indeed think that the author of this quotation had really seen this portion of the Tower and actually beheld the Palm Trees of Jericho from on high? Do you not think that this mysterious expression has a deep meaning within it? On careful examination you will easily see that the thought which runs through the passages I quoted from the Bible is also evolved in this portion of the Talmud.

7) שפה אחת ודברים אחדים, (בראשית י"א, א').

8) פן נפוץ על פני כל הארץ, (שם ד').

9) מעשה דור המבול נתפרש מעשה דור ההפלגה לא נתפרש. (ב"ר א', ל"ח).

10) אמר ר' חייא ב"ר אבא לשלשה חלקים נחלק המגדל, שליש נבלע, שליש נשרף (נפל) ושליש עומד עד עכשיו, מי שעולה לראשו ראה התמרים של יריחו כחגבים הללו. (מדרש תנחומא נח, כ"ה, הוצאה ר"ש בובר).

I.

I have already stated from this pulpit, on another occasion, that the expulsion of Adam out of Paradise, was not an accident but the original intention of God, who had conceived the idea of peopling the world. Our Sages are right, when they say, "that men are like unto the flowers of the field which bloom in the morning and fade in the evening." (11) We differ, however, from plants in so much that we do not take root in the land of our birth, as they do, to bloom and fade only thereon.

Man is ever anxious to pass over the threshold of his birthplace, be it even paradise itself, to get out into the wide world. As our mental power grows proportionately to the development of our ideas, so do our ideas expand proportionately to the extent of our immediate surroundings. A great poet said: "To be a man means to be a fighter." He alone is worthy to live in the world and has a right to it, who fights his way through the world.

Our forces are started in a narrow space, however well endowed by nature we may be. Our undersanding lacks the stimulating and invigorating contribution of experience, our feelings miss the impressions of fresh observations. How much more was it so at the time of Abraham, when means of communication were wanting, and ways of instruction there were none, when everyone had to obtain every single scrap of knowledge and information through his own personal experience in life. If it were intended for man to remain tied down to his own birthplace, then mankind after thousands of years would have advanced very little. Life would have been vegetation and the mud-built hut, would have been for each of us the extent of his world. Such slow progress, was not however God's intention in planning the world, men are not intended to build

11) בבקר כחציר יחלוף בבקר יציץ וחלף לערב ימולל ויבש. (תהלים צ', ה"ו) בני האדם דומים לעשבי השדה, הללו נוצצים והללו נובלין. (ערובין נ"ד).

for themselves with their own hands a "Ghetto" or narrow prison walls, in order to shut themselves off from the outer world, to isolate themselves from all outside influences and warp their spirit and mind by self imposed solitude.

Moreover שפה אחת ודברים אחדים one single language and like words, are not always blessings. Misunderstood or misinterpreted they become a source of evil, a calamity.

The different languages are nothing but different expressions of the national spirit of the various human beings, and these, though even alike in sound, may be distinct from each other like two musical instruments which vary in their tone and shade. In this colouring is depicted the peculiar characteristic of each people. Now this difference does not only exist between language and language, but is also to be found in the same language as used by different persons. This is briefly illustrated in the French saying: "Le style c'est l'homme." The language of the philosopher is very different from that of the tradesman; that of the poet differs greatly from that of the politician. With reference to style we could enumerate a long list of various sorts which, taken together, constitute the prosperity of their country. What a curse it would be to a country if all its inhabitants were composed of one class only and used only the same meaningless language! What a curse this might have proved to the whole of mankind! It was not therefore the fear, that the builders of the Tower of Babel would reach heaven, but rather that they would fall lower, that induced God to frustrate their purpose in destroying the "Ghetto" they had built unto themselves, and scattering them in all directions. It is only by this interpretation that this part of the Bible as well as that one of the setting forth of Abraham, is made clear and intelligible. The man who was destined to become the founder of great nations;[12] the man whom the world has adopted as its

12) אב המון גוים.

teacher,[13] could not be content to dwell within the narrow limits of his native town; no, he must needs go forth to see the lands of others, and watch the different peoples at their work. God did therefore not point out to him any particular spot—so thought our Sages, and he had a right to choose for himself a resting place.[14]

You will ask me, could not God endow Abraham with spiritual power and impart to him all the knowledge requisite for his calling, without his having to go through the necessary experience, without having to undertake such a perilous journey.

To this I will reply with a Midrash:[15] A philosopher once asked *R. Hosajah* why Adam did not come into the world already circumcised, to which he replied: "Why don't you ask also how it is that wheat does not grow on the soil in the form of ready made bread? Yes, answered the other, if the covenant was so precious in the sight of God why did He not demand it at once from Adam? Hast thou put the question to thyself replied the same Rabbi—why wheat has first to be ground?" This Midrash means really to teach nothing else but, that the spiritual development of man must proceed slowly and

13) ויקרא בשם ה', מלמד שהקריא שמו של הקב"ה בפי כל בריה, דבר אחר ויקרא התחיל מגייר גרים ולהכניסם תחת כנפי השכינה, (ב"ר ל"ט).

14) אמר ר' לוי בשעה שהיה אברהם מהלך בארם נהרים ובארם נחור, ראה אותם אוכלים ושותים ופוחזים אמר הלואי לא יהא לי חלק בארץ הזאת, וכיון שהגיע לסולמה של צור ראה אותן עסוקין בניכוש וכו' אמר הלואי יהא חלקי בארץ הזאת, א"ל הקב"ה לזרעך אתן את הא"י הזאת, (שם).

15) שאל פילוסופום אחד את ר' הושעיה, למה לא נולד אדם הראשון מהול? א"ל למה לא נבראה החטה קמח... אם חביבה עליו המצוה למה לא נתנה לאה"ר? א"ל למה החטה צריכה להטחן?.. אפילו אדם צריך תקון, (שם).

by degrees commeasurate with his technical experience and knowledge; and that the former demand quite as hard a struggle and exertion as the latter.

God does not permit miracles to happen in the development of mankind, not even for the Patriarch Abraham's sake. He that wants to become a teacher of men, must himself have learnt to understand them. Even at the present time, in the days of the triumphant press, when the experience of the wisest, and the scientific results of all ages are lying before us collected in books, we make a distinction between dry-as-dust scientists, and men who are leaders of the worldly wise. The former concentrate their whole endeavour upon applying the dead letter to real life; they believe that the world looks in reality as it appears to them through their dusty glasses, and in their clouded minds; they fumble about the most vital questions of life and problems of the times and they deal with them according to arbitrarily framed laws of narrow-minded theory, and push them aside with a wave of the hand, as soon as they do not happen to fit into the frame of their theory. The phenomena of life do not mean anything more to them than do the big ugly ink blots in their books.

But, it is not only the distant tracts of country round which life crystalizes in a different manner, that must be studied if one believes one's self called upon to become the teacher of large communities, but also—and I say this especially—the progress of time, and above all those distances and alienations which are always to be found between two succeeding generations, that apparently pass through life closely related to each other and arm in arm, but in reality belong to two different ages, move in two different mental spheres and pursue different ideals. A teacher who employs the same means of instruction for the two has sinned greviously against both. He has given a rebuff to either the one class or to the other, and rendered the completion of his task impossible. It should, however, be honestly stated here forthwith, that he who does not, or will not, understand the

elder ones, sins less grieviously than he who does not know how to deal properly with the younger. The former, if wrongly treated, can only delay for us the civilizing process within their closed ranks, but they will never be lost to us. How totally different is the case with our young people! Enquire of any of the hundreds of thousands of lost souls of the best and most gifted of our nation, why they have left the hard pressed ranks of their struggling brethren. It was not merely to render their struggle for existence less difficult. The gifted, the capable sons of our nation, all have had, and still have their ideals which they follow and for which they are even willing to make great sacrifices. If you now ask, why has Judaism lost all ideal value to them; why have they enthusiastically sacrificed to all the dreams of their youth, despising only the Altar of Judah and not being able to offer to it even the slightest sacrifice? Why? Because they have not been taught Judaism, because they do not comprehend their Judaism, and what one does not comprehend, one does not honour, and for that one does not sacrifice anything. A teacher must understand this part of his task, above all else a Rabbi who is the teacher of his Community, of the old, as well as of the young. I therefore here repeat the words:—"And I now make a Covenant with you as well as with your children."

II.

Our studies, efforts and successes in the interest of general human progress may be divided into three principal groups, viz: the purely mechanical ones, which lead our increasing dominions over the substances and powers of Nature to greater and greater triumphs. The purely spiritual ones which comprise philosophy, poetry, and art, and finally the moral perfection of mankind in the ideas of our Jewish conception of the world.

If we wanted to personify those three forms different in their conceptions, but closely related in their aims, we could do it in the following order: Ham, Japheth, and Shem. The first represents the heat and working power, the second beauty

of the spirit, and art; and the third one, holiness in the name of God.[16]

The builders of the Tower of Babel in their ignorance and narrow minded conception of their social requirements desired to crush all cultural efforts in their very bud, and, secluded from the world, they would have made every external influence or technical and intellectual development impossible. The Tower of Babel was composed of three parts, *i.e.* its masters were opposed to the above described three forms of culture and desired to have their opposition embodied in the three parts of the Tower. The one has long since become a thing of the past. The progress in mechanical and technical science has grown to incredible grandeur and is still going on daily with astonishing rapidity. Hoops of metal encircle the gigantic body of the earth over which the steam colosses glide with the swiftness of rolling thunder over land and sea, over heights and depths, so that all natural frontiers disappear and the several parts of the world, formally sharply divided and strange to each other, flow together into one world empire. The artificially created frontiers are only maintained with armed hand. The spoken word moves more rapidly than the tempest of the wind, aye, even with the rapidity of lightning to all world's ends defying all obstacles in all depths, and over all heights sounds the triumphal song of the victorious technical arts.

The second part which was aimed against the real intellectual progress has also vanished, our Sages say that it was burnt to destruction—because they always compared the powerful expression of mind to the movement of fire, thus they said for instance, that the enthusiasm of Jonathan Ben Usiel was so inflaming that it burnt birds passing by.[17]

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16) The Bible says therefore ופניהם אחורנית וערות אביהם לא ראו and their faces backward not having seen the nakedness, since they both turn away from all shame and disgrace.

17) אמרו עליו על יונתן בן עוזיאל בשעה שיושב ועוסק בתורה כל עוף שפורח עליו מיד נשרף (סוכה כ"ח).

The conquering intelligence of mankind has therefore, also destroyed the second part of the Babylonian Tower. Intellectual science cannot be confined in narrow limits; its power is greater than that of all evil spirits and will, it is hoped, in the end, vanquish the still sanctified stupidity. Ham and Japheth came out victorious from their difficult struggles. The Tower of Babel which has been erected against them is partly crumbled, partly destroyed by fire.

Quite different is the story of the third part of this Tower, which bars the way to Mount Moriah, *i.e.* to moral perfection. Our Sages, the creators of the Talmud, and even the later religious philosophers thought that the realization of moral ideals was only to be effected on Palestinian soil.[18] The prophet says "From Zion comes the Law."[19] The Sages endeavoured to show that the way to this desirable moral perfection is so far from the soil of its realization, that from the height of this part of the Tower, you could not even clearly see the pa'm tops of the frontier town of Jericho. Thus our Sages wanted to prove that all the astounding successes in positive and speculative science have not been able to raise men morally, neither to educate, nor to elevate them. Shem, or Judaism has taken over the solution of this problem and we ought to make every effort to do our duty within Jewry, even if we have to politely decline and most modestly to carry the mission to foreign nations. If we are to judge by external experiences of the life of our people, we are bound to admit that

18) והמעלה המיוחדת הראשונה הוא לעם שהוא סגולה ולב . . . אבל לא יתכן לסגולה הזאת להגיע על הענין האלהי בלעדי המקום הזה באשר לא יתכן שיצליח הכרם בלעדי ההר הזה , (הכוזרי מאמר ב' , י"ב) אמר החבר כל מי שנתנבא לא נתנבא כ"א בה או בעבורה , והיא הארץ הנקראת לפני ה' הנאמר עליה תמיד עיני ה' אלהיך בה . . . ונתגלה הדבר בימי דוד כשהיה מיושב כי הוא המקום המיוחד המוכן לשכינה , (שם י"ד) .

19) כי מציון תצא תורה .

our present generation—I will not now speak of the past, our present generation stands morally much lower than that of our neighbours, for nothing is so immoral as the cowardly flight out of the ruthlessly persecuted and fiercely fighting lines of one's brethren. Nothing is so much socially despicable as the treason which is committed on the ethically and intellectually sanctified estate of the Nation. And those miserable deeply shameful appearances are not of rare occurrence, here and there in our family circles in the last century, aye, we might truly say that they are much too frequent. But we must ask ourselves, whether these immoral actions of our youth are to be attributed to its character, or to some external influence? To this I emphatically reply : "to the latter."

If anyone should have the courage to accuse the character itself, I would shew him the great and numerous sacrifices which our young Brothers and Sisters gladly make of their own accord; I would shew him our young men who do battle valiantly and desperately for their adopted country's glory. Where then is to be found the reason for all the sad results of which we have greatly complained? In reply, let me recall to you a short story from the Talmud.

(20) Onias the circle-drawer, so runs the story, is said to have always been disturbed by a verse in the Psalms, which reads as follows:—"When the Lord turned again the captivity of Zion, we were like unto them that dream." "Is it

20) אמר ר' יוחנן כל ימיו של אותו צדיק היה מצטער על פסוק זה : שיר המעלות בשוב ה' את שיבת ציון היינו כחולמים, אמר מי איכא דניים שבעין שנין בחלמא, חד יומא אתא ליה שינתא וניים שבעין שנין, כי קם אזל לביתיה אמר להו, בריה דחוני המעגל מי קיים? אמרו ליה בריה ליתא בר בריה איתא, אמר להו אנא חוני המעגל, לא הימנוהו, אזל לבית המדרש שמעינהו לרבנן דקאמרי נהירין שמעתתין כבשני דחוני המעגל, אמר אנא ניהו, לא הימנוהו ולא עבדי ליה יקרא כדמבעי ליה, חלש דעתיה בעי רחמי ומית, אמר רבא היינו דאמרי אנשי או חברותא או מיתותא. (תענית כ"ג).

possible," he asked, "that one should be able to sleep for seventy years"? Now it happened that Onias was overtaken by a powerful sleep, which held him for seventy years. At the end of this interval, he awoke and searched for his house, and asked there for his son. But his son was no longer alive; his grandson was master of Onias' former home. This grandson, however, neither knew or cared to acknowledge him. In vain did Onias exclaim: "I am thy grandfather, the well-known circle drawer, the performer of wonders." He turned from him; his wonders availed him nought. Thereupon he betook himself to the Beth Hamedrash where he hoped to find good friends and former admirers. Indeed, he there heard his name repeatedly mentioned with the greatest respect and he participated in their discussions with his usual dexterity. And he called out: "I am Onias." But even they would not recognise him. It was for seventy years that he had slept, and after such a continuous slumber he forfeited his claims upon life, he could not understand the new desires and wants, and so the people motioned him away from themselves. Then at last he began to comprehend, that he himself had not changed throughout that long lapse of time. Life however, appeared totally different. He prayed for death and died. To this story, Raba wonderfully remarks: "To live in the spirit of the times or to die." Such Oniases are the great misfortune of our youth. It is these Oniases, who after they have slept for seventy years, are no longer known to and recognised by their own grandchildren, no longer acknowledged even in the houses of learning. They always intend to rule, and in some measure do exercise their rule in private and public life, and without leaving their circles themselves, make it their aim to draw youth into them. As all their endeavours must naturally be fruitless, there arose in our families the great rupture, which they were ignorant how to heal. On the one hand they would not comprehend that even such a worker of miracles as was Onias is not permitted to sleep beyond his time; and as he slept, unfortunately, he lost all claims to any influence in the

sphere of public life. He who fain would work must keep his eyes open and follow with keen perception the progress of the times, in order to be alive to the demands and needs of the world around him. But, alas, for the people who appoint as their spiritual leaders, men who have not been released from their heavy sleep of seventy years and who believe that they will be able to perform their task, relying upon the ideas and experiences of days that are no more. They are intelligible perhaps to their sons, at least by them, they can be tolerated; but by their grandchildren—never! Seeing that the grandchildren mistake the drowsy dreamers for the Nation itself, why need we wonder, that the passion of love for their own people is continually decreasing in their breasts, and in the case of many has altogether disappeared? Why need we wonder that ideals handed down by dreamers seem to them to be unworthy of any sacrifice? He who would be the teacher of a Community must first of all understand the needs of youth. I, therefore, repeat the words which contain the current of thought in my Address: "Behold, I establish my Covenant with you, and with your children, and I will thus pay my vows unto the Lord."

III.

In these few remarks I have shown to you from one side, what in my judgment are the duties of a modern Rabbi, and you would be justified in asking me to reveal to you the other side also. But all of you are acquainted with my Orthodox ideas and Zionistic endeavours, and I deem it superfluous to have to assure you, that I am able to fully appreciate the great events of our Nation in the past, with all its sacred traditions and spiritual bequests, and I now, therefore, turn to the last portion of this Address, which carries us back to the principal idea underlying it.

Three places are associated with the education of a child, which is destined to prepare him for his future tasks: they are Home, School, and Society. After the second destruction

of Jerusalem, these three influences worked in the same direction, and were guided by identical intentions, so that they supported each other by mutual improvements, leading one another to perfection. The parents of the child considered it a most sacred obligation to have it perform at home what had been inculcated at the school. The examples shown to him under his parental roof were adapted to the precepts which were imparted to him by his teachers; and no contradiction whatsoever made itself manifest between School and Home. The examples afforded by society, were also similar in character. All were imbued and dominated by the same spirit. It was in the same street, and within the same walls, that the Home and the School were enclosed. It was the same street through which pupils, parents, and teachers glided, without distinction of rank and importance. At that period the task of the Rabbi was a very easy one, since it was one-sided. Life with all its occurrences, down to the very minutest remained always the same. Every well-bred *paterfamilias*, every head of the family was well conversant with the Talmud, and the statutes of the Law. The only distinction between the spiritual head and the more enlightened if not all the members of his faithful flock consisted in the one fact that the former was more sagacious and better acquainted with the latest Commentaries on the Holy Writ. To do this the Rabbis who needed or believed to need nothing more, found sufficient time and leisure.

How different are circumstances to-day—when parental roof and school are not only strangers but often antagonistic to one another; when the spirits, both diverting instead of aiding one another in peace and harmony, are at war and discord among themselves; when the child finds the wise behests of its faithful teacher mocked and scorned at within the walls of its home. All this at the time when public schools and the wide society circle simultaneously and ruthlessly exclude both—his House and the Beth Hamedrash.

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To-day, under circumstances described, the post of a Rabbi becomes the most onerous, one of the most responsible on the high watch-tower of the endangered Judaism. Those of them, therefore, who choose to balance the weight of the whole Judaism to the one side or to the other, who in their over-zeal or blindfolded views adopt various extremes, and by such, sacrifice the Beth Hamedrash to Society or *vice-versa*, do not understand their task and are the instruments of the critical position in which we find ourselves at present.

The task of the Rabbis of to-day is to maintain the equilibrium between both, to injure neither Japheth nor Shem in their natural rights, and—what seems quite superfluous to add—to direct his utmost attention to life in general, which otherwise asserts its rights of itself in a manner most exemplary to us.

"Get thee out from thy land, and from thy kindred, and from the house of thy father, into the land which I will shew thee."

Of course we must gradually part with the ancient modes and ways of instruction, but the sacred ground of Judaism must and shall always remain the ultimate aim and end, the final purpose of our tutorial endeavours and aspirations. Every step forward, every iota of reform must be based upon it, and it alone, otherwise we dare expect no blessing of our labours, however assiduous and earnest they be.

Summing up all single ideas and suggestions, conclusions and deductions I have made, I say that, it must be the task of every Jewish community, to step over the views of the first two parts of the Tower of Babel towards the destruction of the third and last part thereof also, so that armed, with all the technical and spiritual means, with all the implements of Ham and Japheth, they may pass the way towards the Mount Moriah, to moral accomplishment and perfection.

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This, however, is only then possible when our people try to wake all energy, yet shrinking within its heart, and to bring to the highest possible development. Our youth must be shewn the way towards this, we must give the rising generation a helping hand, leading and guiding them towards this ultimate purpose, and since the Rabbis before anyone else, undertake the duties and obligations of such a guide, I took as the theme of this sermon the words of the Lord: "Behold I establish my Covenant with you and your children." To do this fully and entirely, to accomplish it for the prosperity of all, I invoke the help of Almighty God.

AMEN.

MASSEL, Printer, Park Place, Cheetham, Manchester.